THE SOVLDIER
Pleading his owne Cause:

Furnished with Argument to Encou-
rage, and Skill to Instruct.

With an *Epitome* of the qualities required in
the seuerall Officers of a priuate Company.

The second Impression, much enlarged with
Military Instructions.

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sold by *Thomas Walkley* in *Brittains Burse*. 1619.

Richard ffitz Symons.
ex dono Valentini Molens
1622.

The Preface.

THe abuses, and wicked carriage of bad men, causeth the multiplicity of laws, and indeed, was the onely cause of making them

The fury of the rebellious, and disordered multitude of euill disposed persons, hath increased Lawes Military, and was the originall of that honourable Profession.

The common experience of the benefite, arising by Law, *and*

Armes, causeth all States and Common-wealths, to embrace, nourish, & maintaine them both. But much it is to be lamented, to see how the former of these two hath out-stripped & gone beyond the other, in meanes and estimation, the other (though more honourable) being despised and not accounted of.

This fault hath euer beene subiect to our Countrey, being vnnaturall and vnthankefull to such, as with their great hazard, paines, and charges, haue sought to attaine vnto the knowledge of Armes, by which it is chiefly maintained, succoured, and defended: But, as a late Writer ob-

ſerueth, what hath this Land gained by the ſmall account of Souldiers, it hath of barbarous people beene foure or fiue times inuaded and ouer-runne, and I pray God (ſaith he) the ſixth be not neerer then men looke for.

The example of other mens harmes, warneth wiſe men to be ware.

Let the example of forraine euils warne England *to awaken it ſelfe out of ſecuritie; for the times are not ſo now, that one nation may truſt another, therefore let no man deceiue himſelfe, to thinke theſe times ſecure, but let vs rouſe vp our ſelues, and diligently embrace the vſe, and ex-*

ercise of Armes.

The example of former times hath taught me *to embrace honor and practice Armes, and as much as in* me *lieth, to seeke the aduancement thereof, whereby I haue beene mooued to write this that followeth (in the defence and praise of the Profession, against all the contemners of the same) for the benefit & encouragement of those that are honest minded, and loue Armes.*

And now crauing the pardons of them that are more learned, & better experienced, with their fauourable censure of this ensuing discourse, which I haue not thus set forth, out of any arrogant

conceit

conceit (for I challenge nothing to my ſelfe, but what I haue gathered from others) onely with a deſire to doe well, and to ſhew things needfull. I take my leaue, ſubmitting it wholy to their better Iudgements, to correct and amend what they ſhall ſee conuenient. Auguſt. 24.

Thomas Truſſell.

The

The Souldier

Pleading his owne Cause:

Sheweing the lawfulnesse of his Calling, and honourable *reputation of his Profession. Briefly exhorting others to the same Exercise.*

IT hath often bin a question propounded by many, what Profession of life is to be accounted and esteemed most honourable in worldly estates. which may wel be answered; that Profession is to be had in greatest value, that is most necessary

What worldly estate is most honorable.

necessary for the maintenance & preseruation of the Common-wealth: which as it now standeth with vs, *England* being at peace and in safety, this preheminence may seeme properly to belong to the Lawyer, by whose wisedome and paines iustice is executed, euery misdemeanor and abuse of wicked and ill-minded men, being committed to the iudgement and direction of the Law; that so the offenders being punished, and the streame and course of the disordered multitude stayed and restrained, peace and vnity may be preserued & maintained. But for as much as the heart of man is wicked, euen from his youth, and all his thoughts and wayes naturally enclined vnto euill, being desirous to satisfie his owne affections, and seeking to liue and rule according to his

owne

owne wil and power, not yeelding to the obedience and direction of others, but for feare of punishments; There must bee therefore an other state and profession of men, whose wisedome and power, must comprehend the maintenance and defence of the seate of Iustice: and not that onely, but also all other States and Professions, both in Church & Cōmonwealth, yea the Soueraigne Estate it selfe; which cannot bee the Diuine, nor Lawyer; neither resteth it in the occupation of the Husbandmā, Arificer, nor Marchant: But lyeth & resteth in the strēgth and valour of them that beare Armes: For when Preaching, processe, plea, nor perswasion, can preuaile, in reforming the abuses of euill disposed persons, then must the sword of violence be put in execution, by thē that are able

The onely meanes to vphold the seate of Iustice, & all other States, is the profession of Armes.

and skilfull, forcing them to obedience, by abating the fury of the tumultuous & disordered multitude, or else to cut them off, that peace, and ciuill iustice, may be continued. And as it is proued in al ages, by experience, that Iustice is not surely seated without the aide of martial guard: So is it likewise to bee seene, that where Military prowesse hath, in any part of the world, most preuailed, there hath orderly most flourished iustice, and all manner of vertues. So that hence we may collect and gather, that iustice is not of it selfe able to set vp it selfe in authority, to rule ouer others, without the aide and assistance of Armes: which wee must esteeme as the fortresse whereby iustice and ciuill policy is preserued, and euery state that is destitute of the same is in danger of ruine and misery. So that

Where military prowesse preuaileth Iustice, & al manner of vertues flourish.

No state safe without Military exercise.

that no State nor Kingdome, can ſtand, in any aſſured ſafety, but by the benefite of Military Profeſſion, the onely freind, and nurce, of Lawes, of Religion, and of concord. The neceſſary vſe whereof made the wiſe *Grecians*, and valiant *Romanes*, to commend it, as the nobleſt & moſt profitable Profeſſion, & Calling, that a worthy minde ſhould deſire: which eſtimation it ſtill carrieth in all the Kingdoms & States of the world,

A few examples of the effects of Armes.

Abraham had of his owne family three hundred fighting men, by whoſe power and courage he not onely defended himſelfe, and all his, but alſo reuenged the wrongs done to his neighbours, the Kings of *Sodom* and *Gomorrha*, and reco- Abraham had fighting men. Gen. 1. 4.

uering their goods from the ſpoilers, reſtored to euery man his part that was loſt by the ouerthrow. For which famous deed, *Melchiſedeck*, the King of *Salem*, bleſſed *Abraham*, and praiſed the Lord God in his behalſe.

Iſraelites. By force of Armes the Iſraelites, comming out of *Egypt*, made their paſſage through the *Amalakites*, and vanquiſhed the Kings of *Heſbon* and *Baſan*, and poſſeſſed their Lands and riches: So did they likewiſe vanquiſh and deſtroy the mighty Kings, and inuincible people of Canaan, and poſſeſſed their Lands and Cities.

By Armes their poſterity defended their inheritance, & held the ſame: for by Armes, the Lord God vanquiſhed and deſtroyed the enemies of *Iacob*; and therefore is called the *Lord God of Hoaſts*.

Cyrus. By Armes *Cyrus* conquered Chaldæa,

Chaldæa, and possessed Babylon, giuing liberty to *Israel*; yea, and through his great victories restored Syon and Ierusalem, and the people to their inheritance.

By Armes, the Romanes enlarged their Empire ouer many Nations, and brought many barbarous Countries to ciuility and prosperity; For where they gouerned, there abounded wisedome and iustice, the ordinary companions to martiall noblenesse. Romanes.

By the Armes and valour of the Emperour *Constantine*, the Lord releeued his Church, and restored true Religion among many Nations. *Constantine*

By Armes, Germany is defended from the power of the cruell Turkes at this day. Germany.

By Armes, the Spaniards haue got in their power the West Indies; and by Armes do they Spaniards

hold the ſame in obedience to their Scepter.

France. By Armes the Kingdome of France is guarded and preſerued in a State moſt honourable: And ſo are the States and Prouinces of the Low-countries (a patterne for al Chriſtendome) whoſe valor the Lord hath exceedingly bleſſed, in deliuering thē by force of Armes, from the tyrannie of the cruell Spaniards, to the great comfort of all true-hearted Proteſtants.

Low Coũtries.

Note. The Lord our God, vſeth no occupation of men in his workes and proceedings vpon earth, as he doth military men: for by them doth hee execute his wrath vpon the rebellious and faithleſſe, and alſo by the ſame meanes it pleaſeth him to deliuer the righteous from oppreſſion.

Thus you may in part ſee the effects of Martiall induſtry: wherby

by it may bee iudged that no Profession, or Calling, is able to make comparison with it, the exercise and substance whereof consisteth of wisedome, courage, and magnanimity: wisedome to inuent, to direct, and to gouerne; courage to execute, and performe that which wise policy hath set down to be done; and magnanimity to sustaine, with irremouable patience, and temperancy, whatsouer should happen.

Where in warlike industry consisteth

And further to amplifie the praise and commendation of this worthy Exercise: Military iustice, in Martiall gouernement, is more indifferent then ciuill iustice: for the one taketh knowledge of euery one that is valiant, & the other will scarse looke on a number that are vertuous: And though for difference of authority and offices requisite in martiall gouernement,

Military iustice more indifferent then ciuill iustice.

uernement, there is Generall, Coronal, Captaine, Enſigne, Corporall, &c. yet the higheſt to the loweſt glorieth onely in the name of a Souldier. *Alexander*, *Cæſar*, and the greateſt Commanders, vſually called their meaneſt Souldiers, Fellowes and Companions.

A great incouragement to be valiant.

A great incouragement to be valiant, when valour, by gouernement, is able to raiſe a man from the Cart to be a Soueraigne Captaine. Infinite are the examples that might be brought to proue the ſame: eſpcially, in the Romane gouernement; many of their Emperours and chiefeſt Captaines and Commanders, being men whoſe anceſtors were of ſmall account, and meane birth, only by martiall Iuſtice aduanced to thoſe dignities. And as the Romans exceeded all Nations of the world in power, ſo in the glorious pomp

Honour of Souldiers among the Romanes.

vſed

vsed in honour of their braue Souldiers, they tooke away all possibility for men to be more honored; for euery state of the Common-wealth did seruice and reverence vnto the victorious Captaines: No magnificence, that Art, or mans wit, could deuise, was wanting to glut the beholder.

What reward may that Country thinke too much to bestow on him that hath not spared his own life to fight in defence of the same?

Rewards bestowed on Souldiers.

There bee sundry examples in the holy Scripture tending to the same effect.

Caleb, hauing a very beautifull daughter, whose name was *Achsah*, would bestow her vpon no man but vpon him that should take the Cittie named *Cariathe*, which in the end was taken by *Othniel* his brothers son, to whom shewas giuen in maraige.

Caleb.

Dauid.

Dauid

Dauid likewise receiued great riches, with the daughter of *Saul*, for killing *Goliah*.

And *Dauid* himselfe promised great reward to them that should ouerthrow the Iebusites.

When the Lord meaneth to aduance a Nation, and to make any people famous and honourable vpon earth, hee stirreth them vp to great courage, making their mindes and bodies fit and apt for warre, as hee did the Israelites for the recouering of their promised inheritance, the Land of Canaan.

Almighty God stirreth men to courage

The Romans, as we may reade, were a small people, and of a disgracefull foundation, yet were made fit in policy and courage, for the pursuit and exercise of *Armes*, wherby they became Lords and Commanders of al the chiefe Empires and Kingdomes of

Romanes made fit for war,

of the world.

The Turkes of a small people, and of the sauage *Scythian*-kinde, their chiefe Leader being *Tamburlaine*, a shepheard, are now become the most cruell, and potent rulers, that are vpon the earth. Turkes.

But leauing those, let vs looke vpon that great worke, wrought in these last daies of the world, by the hand of Almighty God, and how the industry of *Armes* hath mightily serued to aduance the name and glory of God, and the propagation of his Gospel in Saxony, throughout all Germany, & in France, and in especiall manner in Low Duchland. Low Countries.

Hauing said somewhat of Military Profession, and Military men, in generall, now let vs see what manner of men are worthy the name of *Souldiers*, or *Martialists*:

what

Qualities required in military men.

what they were in times past, now ought to bee, and heereafter must so continue.

Feare of God.

The Souldier, of all men, ought to set the feare of God before his eyes, to haue a cleere conscience, and to be of honest conuersation; lest in running vpon the Pikes he fall into hell-fire.

Hee that loueth right and iustice, is fit to be the defender of the same.

Clemency

Hee that pittieth the poore and afflicted, is a meet man to succour his Country against the violence of oppressours.

Louer of vertue:

Hee that tendreth the widow and fatherlesse, he that delighteth to see vertue flourish in his Country, honour aduanced, faith and equity to abide in euery fellowship.

Hater of vice.

He that hateth couetousnes, theft, extortiõ, murther, fornication,

tion, idlenesse & drunkenes, these & such like men, are fit to bee (and beare the name of) *Souldiers*, or *Martialists*.

For the first foundation and vse of Armes, was erected of necessity to restraine and represse the disorders of lewd and wicked men, and to settle and establish peace and iustice vpon earth. So then, as the armed hoast is the remedy to chastise and represse the offences of others, it is conuenient that the same Hoast bee free from the like offences; and euery vice in a Souldier ought to bee strongly brideled, and punished with extremity. Originall of Armes.

The nature and due honour of military Profession being such as you haue hard, what meaneth the vulgar multitude of our *English* Nation, so maliciously to contēne Souldiership, and to despise the

the profession as base and vile? Surely because they are of seruile and ignoble hearts, foolish in discretion, and carelesse of the good of their Country.

But some do seeme to auoide this rebuke with a sleight, in denying to contemne the Profession; for, they say, they honour the profession, & accordingly esteeme of them that worthily pursue the same; but they despise the common sort of our Country-men, that go to warre of purpose more to spoile then to serue; and vnder colour of pursuit of Armes, claime vnto themselues a liberty of swearing, drinking, whoring, dicing, and theeuing in warres, thinking it a foolish scrupulosity, to vse either tenderness of conscience, or yet any honest meanes or maners. To contemne such, say they, yea to cut them off, is both

Dissolute Souldiers are despised.

honest

honest and necessary, by all discretion: But as for them that are worthily called *Martialists*, bearing the true forme of Military men, they are highly to be esteemed, as honourable and necessary members of the State.

If the contemners of Martiall Armes did keep themselues within the compasse of these reasons, they could not iustly be reproued: for the wicked in his wickednesse is not to be defended. Let the euil-minded man therefore beare the blame of his owne trespasse: and let the profession that is honourable in it owne nature, go vnuiolate, though all that professe the same might iustly be reproued.

Profession of Armes honorable though some Professours stãd rightly reproued.

If all the Preachers of the word of Truth were wicked and vngodly men, yet standeth the heauenly Doctrine true and perfect in it owne quality.

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Military Iustice doth execute the iustice of God vpon earth: and though all the professors of the same were most horrible and wicked, yet must the Exercise it selfe stand honorable.

Contemners of Armes.

But let vs a little further examine these contemners of *Armes*, whether they do despise the vse and exercise of this Profession, or no: Do they allow it, as they say, to bee commendable and necessary? Then will they desire the practise and vse thereof, and desire the company of such as are able to instruct them in the same, fitting themselues for the same purpose, and putting themselues forward to the publique shew and practise thereof, striuing to excell in the knowledge of military discipline, desirous to serue against the enemies of the State, and to fight against the Inuaders of their Country,

Country, as also liberally to contribute to the charges required for the same.

But if contrarywise when the King commandeth Musters, and Traynings, thereby appointing select people to be numbred, and diuided into seuerall Bands, to be practised and exercised in the vse of Armes, that so the Realme may be better furnished of men experienced for the Field, and thereby to stand in the more assurance and safety if need should require. (For the Hoast of an vnruly and disordered multitude will easily be discomfited by a smaller company of disciplined experienced Souldiers, whose experience and practise hath made them bold and valiant, notwithstanding to put that in execution, when they haue long vsed: whereas, contrarywise, want of knowledge and practise breedeth

England in more safety by vse of Armes.

feare, and causeth men to bee heartlesse, forgetting their reputation.) If, I say, vpon any such occasion of command, they should, by bribes, or friendship, counterfeit sicknes, weakenes, or fained businesse, & get thēselues excused from the ordinances of the King, in so prouident & greate a Command; such, what ere he be, that shall thus behaue himselfe, is not onely to be counted a contemner of Armes, but is also to be reproued as a coward, & to be punished as a traiterous disobedient subiect. Neither wil I excuse him that shall go about to excuse himselfe by putting in of a Prentise, or hireling, to supply his place, himselfe being of an able body. Such a one is to be esteemed no better then a fearefull coward, not daring to handle Armes; or else in the aboundance of his wealth, and proud

Contemners of Armes are not loyall subiects.

proud heart, is a despiser of the profession, and one that beareth a faint courage toward his Prince and Country; and therefore is not to bee esteemed or reckoned among them that are of sound loyalty, and honorable reputation, although his riches be neuer so much.

But these men are not onely enemies to their Prince & Country, but are enemies to their owne priuate state. For where the Common-wealth is in hazard, there the coward and the couetous, are both in one assurance. And where the State-publique suffereth wracke, there doth perish the louer of himselfe and the foolish contemner of Armes likewise. For, the state that is not able to stand in Armes, and to vanquish the rage and power of intestine and forreine violence, the

Contemners of Armes are enemies to their owne state.

ſame is ſure to fall into the power of the ſpoyler, at one time or other, and then goeth al things to hauocke. The vſurer and couetous perſons, then ſhall bee disburdened of their gold, the Carpet Knights, and amorous Gentlemen, ſhall ſee their nice Ladies, and mincing Gentlewomen, deſamed and rauiſhed before their faces, their children murdered, and they themſelues bound in fetters, and beaten with ſtripes, till they agree to redeeme themſelues with a greater ranſome then they are able euer to ſatisfie; their faire houſes, with their fine parlours and dining roomes, conſumed with flames, and the whole citty with fire, the ſtreetes and fields lie couered with dead carkaſſes of them that contemned Armes, & held the exerciſe thereof in deriſion. For when the rage of warre doth

Warres tyrannie.

doth suddenly burst out, and the enemy at hand gaping for the spoyle of the Country; then both safety, religion, faith and liberty, resteth wholly in the hand of the Souldiers, who are the onely terrour to the enemy, defend their Country from present dangers, & bring the Common-wealth to safety and quietnesse.

This being true, as it cannot be denyed, let euery Cittizen and Country-man, Gentle or vngentle, rich or poore, that meaneth to proue himselfe a good Christian, a faithful Englishman, zealous toward the state of his Country, of integrity toward his Prince, and feruent of the loue and maintenance of Gods Kingdome and glory vpon earth, let euery such one imbrace godlinesse; honour, nourish, and exercise *Armes*, and learne with diligence the skill

Exhortation to all good Christians and loyall subiects, to exercise *Armes*.

that doth necessarily accompany the same, voluntarily puttīg forth themselues to aduance the knowledge thereof, rather becomming suters to the King and Councell, for liberty to practise Military discipline, vpon their owne charge and free courage, then to tary the commandement and direction of the King for the same. This should be the desire of house-keepers of the best rank, being good subiects: who may well consider that if ciuil discord, rebellions, or other treachery should happen, thereby the Realme falling into Armes, none were so fit to defend the same as they, being likeliest, and truest of faith, credit, & hability, & therefore ought to haue the trust and practise of Armes committed vnto them. Otherwise, in the day of battel, the armed seruant will bee a commaunder of his vnarmed

House-keepers of the best rank fitrest to practise *Armes.*

Maister

Maister, and then will the hireling shrinke from his company, and ioyne with the mutinous and rebellious, such persons being euer desirous of ruinous theft and liberty, and no whit carefull for the defence of ciuill gouernement.

And let *London*, the royall Chamber and Head of the State, appeare to loue Armes, and indeuour themselues to aduance the knowledge and practise of the same. And seeing they are more fit in euery respect, then any part of the Realme besides, so let them be an example and encouragement to all the rest of the Cōminalty to imitate them: whereby it shall grow daily more honourable, and the people there inhabiting, more strong and wise against the day that those vertues may happen to stand them in more steed then all their riches & marchandize. For

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London most fit of any part of the Realme.

it is not money, nor multitude of men, that in extremity preuaileth; but skill and experience, that saueth, maintaineth, and preserueth.

A few examples of other Cities.

Examples of other Cities.

The *French* Citizens are furnished and practised for the Field, so are the youth their sonnes.

The Cittizens of *Italy* do striue to exceed the Nobility in the knowledge of Armes.

The Cittizens of *Germany* doe likewise professe and practise Armes.

In the little Cittie *Geneua* are 5000 Citizens, of ordinary bands, sworne in Armes.

In *Strasborough* are a greater number of Cittizens, ready to Armes at a call.

In *Amsterdam* are weekely traynings of the wealthiest Cittizens:

tizens: and diuers other Countries, and Citties, the like.

And is *London* so sure, that it needeth not the knowledge of Armes? Why is it so carelesse, that it should despise the exercise, as a matter nothing pertaining to them? Certainely, such security hath brought many a famous Citty of the world, to ruine and misery: And *London* might often times haue beene brought to the same prædicament, had not their Kings beene at hand to vanquish the insolency of Rebels by the force of Armes.

The greatest honour that euer the Citty of *London* had, was atchieued by the sword of a noble Citizen, that killed that proud rebell in *Richard* the seconds time: for which worthy fact, the Maiors of *London* are adorned with the honour of Knight-hood, an honour

Londons chiefe honour.

nour properly belonging to chiualry, and not to Marchandize, or other Occupatiõ, or aboundance of riches.

The like may bee ſaid to all other high Eſtates. Their honour that they ſo much glory in, and are ſo much lifted vp with-all, whence had it beginning, or how did their Anceſtors attaine vnto it? Euen by the exerciſe of Armes, the moſt honorable titles being beſtowed vpon the moſt deſeruing. What difference is there betweene a Knight and a Souldier? the Latine word *Miles* ſeruing for both; nay, whence doth the Duke fetch his honour, but from *Dux*, *Ducis*, a Leader? And the Marqueſſes, thoſe were ſuch as defended the Marches; Earles, thoſe that were aſſiſtants vnto them; & as you may read in *Camden*, your Baron was the trained Souldier.

All honor gained by Armes.

Much

Much more may bee said heerein: As also concerning the Originall of giuing Armes, The very word *Armes*, may suffice to shew, that from *Armes* it had beginning: but this will I leaue to such as can more learnedly discourse thereof.

If then the Cittizens of *London* are beholding to Military exercise, for the chiefe honour and preseruation of their Citty; Why do they not honour the Profession aboundantly, and more freely? By which meanes, they might vpon a sudden, put themselues in Armes for their owne defence (though the Prince, and Nobles, were farre off, and otherwaies entangled) and for the repression of domesticall mutinies, if any shoud happen neere them, or toward them. And who knowes not that all Rebels haue their chiefe purpose to make hauock of *London*,

don? Which might easier bee effected, when the resistance is small and weake.

A small matter for *London*, to haue men trained vp in Armes.

It were a small matter for the Citie of *London* to haue a competent number of cittizens, trained vp in Armes coutinually, and yet neither seruant nor hireling admitted, but house-keepers of good worth and ability. But it is much to bee lamented, to see the peruerse obstinacy of rich folke, both of Cittie and Country, euery man endeauouring his owne priuate profite, neglecting and contemning the Publique good and honour of their Country. To such base and seruile mindes, this doth not belong, but to the noble-spirited, and high-couraged. Let them therefore that are truely noble and generous, loue Armes: and let them that challenge or loue the name of honour, vertue, honesty,

honesty, or worthinesse, put their hands to the vse & aduancement of warlike knowledge: Yea, the more noble, the more wise, the more honourable, that men will bee esteemed, so much the more friendly to Armes ought they to bee, and the like delightfull in the practise and vse of the same.

Oh *England*, bee not drowned in security. If thou dost well looke into thy selfe, and ponder thy owne case, thou shalt find that if any sudden Alarum should happen, thy greatest want shall bee onely of those men, that now thou holdest in so small estimation, and makest so little account of.

Look vpon others mishaps, and take heed; your enemies bee not so secret, but they bee as malicious: and flatter not thy selfe because thou hast enioyed a peace-

able

able time, that it shall still endure; but remember, the longer it hath beene calme, the sooner the storm is looked for. Doest thou thinke that thy great numbers of vntrained men, are sufficient to defend thee? *Solomon* will tell thee, the want of knowledge causeth the want of courage: *Prou.* 14. *A wise man is euer strong, yea a man of vnderstanding, increaseth with strength: for with wisedome must warre bee taken in hand, and where there are many that can giue counsell there is the victory.*

Prou. 14.

It cannot chuse, but those people are euer neerest their owne harme, that will so carelesly spend the time of peace, as though they should neuer more haue occasion to enter into warre.

Now in the last place of this Discourse, let vs call to mind the valour of our Ancestors, whose strength

strength and courage in Martiall actiuity, neither *Scots*, *French*, nor *Spaniards*, were able to risist. And know, that this present Generation, were they trained and exercised vnder the like conduct as our Ancestours were, would shew themselues to be the rightfully begotten children of the old *English* fathers, most valiant and famous in military knowledge. And considering that the Art of Warre is now more cunning and various, then it was in their daies, so much the more need of the vse and practise of the same is now required.

This Age affordeth men fitting for Armes.

He cannot rightly be tearmed a Souldier, how valiant soeuer hee be, that is vnpractised; yea, be he neuer so strong and actiue, yet is he vnprofitable for any seruice, which caused the ancient *Romans* to exercise, and discipline, their Souldiers often; for it is not years

He cannot be rightly termed a Souldier that is vnpractised.

that maketh a man a souldier, but experience and practise. And he that vnderstandeth military discipline, hauing the true vse and knowledge of the weapōs he beareth, perfectly vnderstanding the words of command, being able to put the same in practise, obseruing the true forme and order as his Commander shall enioyne him, may deserue the name of a Souldier, though he neuer saw the face of the enemy: And contrariwise, he that shall spend his time in the wars, hauing seruied twenty years, and hath not attained to the like knowledge, is not worthy the name of a Souldier; but in stead of honor for his paines, deserueth to be reproued for his ignorance, in that which hee so long professed.

And for conclusion, that it may appeare the olde *English* va-

liancy

liancy is not cleane extinguished in the *English* Nation (through corrupt idlenesse, and cursed couetousnesse, the bane and ouerthrow of many in these our daies) there is yet remaining some sparks of Honour, that doe shine forth to the praise and commendation of the places where they dwell; affoording certaine numbers of generous spirits, who continue set dayes of exercise, once a fortnight at their owne cost and charge: in the Artillary garden of *London*, and the late erected military yarde in the liberties of *Westminster*, and *Dutchy* of *Lancaster*, whose encrease of number is to be wished, and their praise in the meane time not to bee omitted, by whom others are, and may bee encouraged to follow them in the like exercise (as that famous Towne of *Chelmes-*

ford, in the *County* of *Essex* lately hath) being ready, and prest at all times to offer vp themselues and their seruice (if occasion any way require the same) in the defence of the quiet state of their Prince and Countrey.

Honor alit Artes.

An Epitome of the *Conditions, and Qualities, re*quired in the ſeuerall Officers *of a Priuate Company.*

THE SOVLDIER.

THE fitteſt man for a Souldier, is ſuch a one as hath beene of ſome Occupation, that hath not beene trained vp in idleneſſe; ſuch a one as is able to endure all hardneſſe of liuing, for he leſſe feareth death which hath taſted leſt pleaſure. Of conuenient yeares, from 18. to 60. at the higheſt: for it is better that a young man exerci-

ſed ſhould alleadge, that his age to fight is not yet come, then that he ſhould truely lament that the ſame were already paſt, who is to bee fitted with ſuch Armes as is moſt agreeable to his perſon, wherein obſerue, that courage is more to be regarded then ſtature.

Whoſoeuer intendeth to follow military profeſſion, ought diligently to learne the vſe of all weapons: but eſpecially he muſt endeauour himſelfe to the attaining to the perfect knowledge and vſe of that which he ſhal moſt delight in, or be enioyned to ſerue withall, learning the readieſt and eaſieſt way to offend, and defend therewith.

Silence. It is an excellent thing in any man, eſpecially in a Souldier, that he rule his tongue and bee ſilent, for elſe he ſhall ſoone periſh and come to nought.

As

As euery man is bound to obay the Magistrate, and to reuerence them that are in Authoritie, and set ouer them: so must the Souldier especially bee obedient and willing to performe the commandement of his Captaine, or other Officers at all times, for if they want obedience, it is vnpossible that any thing should be brought to passe, and he that despiseth gouerners despiseth God himselfe. Obedience.

It is an excellent vertue in all men to bee secret, and not to disclose those things that may bee hurtfull to himselfe, or other his friends. But a Souldier aboue all men must striue to bee endowed with this vertue, for by his ouermuch babbling, he may be an occasiō of the ouerthrow of himself, and many others. A foole hauing heard a secret, trauelleth as a woman with child, vntill hee haue Secrecie.

discloſed it, but deſtruction will fall ſuddenly vpon him.

Sobriety. Sobriety is a great vertue, and greatly to bee accounted of all men, but ought of all Souldiers, eſpecially, to bee embraced: for, ſuch are euer in the ſtate of preferment, and ſuch will regard their duties, and kindly rebuke thoſe that doe offend. Drunkards are contemned of all men; and no matter of importance is to bee committed vnto them.

Courage. Courage and hardineſſe is a vertue moſt ſpecially belonging to Souldiers; but deſperateneſſe and heady raſhneſſe is of all wiſe men to be auoyded, al men ought ſeriouſly to conſider the matter they take in hand, & then valiantly, & couragiouſly to perform the ſame, ſo ſhall they not afterwards repent them when it is all to late.

Loyalty. The vertue of Loyalty and

Truth

Truth, cannot sufficiently bee expressed; but, those that vse the cōtrary, deserue most cruel death. Souldiers must striue to attaine this vertue, which is onely a vertue proceeding from God (as all vertues doe) for he shall haue many temptations, and the enemie will seeke to corrupt him by all diuises that may be: but let him remember the reward and the end of all Traitors, euen at the hands of those that set them a worke, & hee shall soone abhor all such villany.

Free from Bribes.

Let no Souldier receiue any thing from the enemy, either gift or letter, or any such thing; no, though it be from his own father, without the licence of his Captaine or Generall: for, he that so doth will be wonderfully suspected, and in danger, not onely of his credit, but also of his life.

By

Wise and politick.

By all paines taking, let him studie to get wisedome and policie, for it is the only meanes (next vnder God) to preserue the life of man, and especially of a Souldier; who is subiect to many dangers and snares that are laide by the enemie to entrap them.

Arts.

Let him learne therefore those Arts especially, that belong to the Art of warre, as Arithmetick, Geometry, &c. Knowledge in histories, to speake diuers Languages, and infinite other things that a good Souldier ought to bee acquainted withall. It is very behoouefull for a Souldier to read of martiall affaires, as well to helpe memory, as also to kindle Courage.

Regard to the Ensigne.

The Souldier must haue a speciall regard to the Ensigne, if hee see it in any danger to bee surprised by the enemie, to vse al means (with-

(without respect of danger) to recouer the same; for, the losse of the Ensigne, is a disgrace to the whole company.

Choose a Camrade.

Whosoeuer intendeth a souldiers life, let him make choice of some one of his company, that seemeth to bee wise, faithfull, and godly, & let him knit himselfe vnto him as one brother with another, and let them faithfully promise one to another, to bee as two soules in one body, and to aide and helpe one another in all extremities.

Moderate in expence

In expences let him bee moderate, rather sparing then wasting, not giuen to drinking, whoring, and gaming, but let his expences bee in such things as may gaine him credit.

Practise such thin gs as may make him actiue

At idle times hee must exercise himselfe in those things that may make him actiue, as to run, leap, vaute, and ride a great horse, to wrastle

wraſtle and ſwim, and many other exerciſes, which are fit for Souldiers. Running for our ſpeedie aduantages; leaping, for ditches, & paſſing of deepe places; ſwimming to paſſe ouer Riuers, for Bridges are not euer readie; likewiſe in retyring or chaſing, the Armie is often conſtrained to ſwim.

Wars ended return to his Trade.

Finally, as ſoone as the warre is ended, and he is diſ-miſſed, let him returne to his Vocation and Calling, auoidin g idleneſſe and diſſolute liuing, &c.

Corporall.

Let no mandeſire Office till he be fit to diſcharge the ſame.

LET no man that is a Souldier, ſeek to come to preferment in any office in the field, except he know himſelſe fit to diſcharge the ſame, for elſe he ſhall become but as a laughing ſtocke to others, & be contemned of all men,

as

as hee iustly deserues that taketh vpon him, more then he is able to performe.

As the Corporall is a degree in dignity aboue the priuate Souldier, so ought he in wisedome, skill, and diligence, to exceede his inferiours.

His office is continually to abide with his small company, prouiding for their want, and instructing them how to handle and vse their Armes.

He must teach the vse of Armes.

When the Corporall with his Company is to watch, hee must prouide himselfe of wood & coale to haue alwaies light in the body of his watch.

Prouide Firing.

He must order his Sentinels so, that he may bee suddenly able to aduertise his Captaine of any accident that should happen, hee ought therfore often to visit them till the dawning of the day.

Order the Sentinels.

In

In presence of his Captaine and other superior Officers, hee is to take no more vpon him, then a priuate Souldier, diligently executing what they shall command, to the example of the rest.

Serieant.

His office of great importance.

In this officer consisteth the principall parts of the obseruation of Military discipline, and for that the execution of the superior offices, orders, and commands, doe concerne his charge and duties, it importeth that he be a skilfull and valiant Souldiour, and well experienced in Military discipline; yea, of so great importance; that more tollerable it were for all the Officers of the company (were it the Captain himselfe) to be raw men, and of little experience, rather then the Serieant, who of necessi-

tie-

tie, ought to be an expert Souldier, and of great spirit and diligence.

It is requisite, that he be somewhat learned, and seene in Arithmeticke, to know how to sort his weapons, and to frame his squadrons, the sooner to draw each sort of weapons by themselues. Seene in Arithmeticke.

He ought perfectly to know by memory euery Souldier of the Band, how he is armed, and what he is able to doe, placing them accordingly, the surest men and best furnished in places of most importance: as, Front, Reare, and outmost Files, &c. Know euery souldier by memorie.

He is to ranke the Souldiers as he shall thinke good, not suffering them to cõtend or fall out among themselues, for the formost or best places. Ranke the Souldiers.

It is his office to order and deuide the Squadrons, appoynting Deuide the Squadrons.

which

which shall bee for the *Corps de Guard*, which for the wals or ports, &c. To set and remoue the watch, to giue order to the *Corporall*, for the setting of his Sentinels; and to giue the word with all secrecy and circumspection.

He must be carefull for the Souldiers prouision, &c. And by his diligence he is to rise to higher places.

Ensigne.

The Colours the honour of the Company.

THe Ensigne is the foundation of the Company, wherein consisteth the honour and reputation of the Captaine and Souldiers, therefore the Ensigne-bearer ought to be not only a good Souldier, bold, and valiant, but as neere as may be, the Captaines equall in valour, discretion, and counsell.

The *Romanes* did vsually make many

many diuisions of their Armies, & to be seuerally knowne, they carried vpon Speares or Pikes ends the signes of Eagles, Dragons, & such like, and called the same *Signa*: whereupon the *Italian* and *French* calleth them *Insignes*; but we Englishmen of late doe call them colours, by reason of the varietie of colours, that they be made of.

Wherfore called Ensigne and Colours.

The Ensigne or Colours is to be deliuered vnto him by the Captaine with great solemnitie, and oath to be true to his Prince, and Captaine, in defence whereof hee is to die, rather then to part from it.

To be deliuered him with Ceremony.

His place of March is in the middle of the company, or head of the Pikes, the same place he must obseruе in set *Batalias*, not moouing from thence. But in scaling, or assaults, of Batteries & wals, or such like conflicts, he should endeuour

His place of march.

himselfe to bee the first & formost, charging with the point of his Ensigne.

Colours torne in Fight is no dishonor.

It is not lawfull for him to enter fight without the Ensigne in his hand. And if the Ensigne bee broke or torne in Fight, no dishonour redoundeth to the Ensigne-bearer, if hee retaine the trunke in his hand.

His behauiour in marching.

In a March he may carry his Colours resting vpon his shoulder flying, and in a Troope the Colours furld: But vpon a Stand, hee must aduance the same, and not to rest it vpon the ground.

In fights.

In set *Bataliaes*, the Ensigne-bearers must obserue their right hand Ensigne, keeping all one forme.

In fights, in encounters, in musters, and in presence of the Lord Generall, hee must carry his Colours displayed, & passing by him, must aduance the same, bowing

the

the point a little downward, without any other Ceremonies.

But if hee passe by the King or Prince, he shall withall bow somewhat one of his knees, as a difference from the Generall.

The Souldiers are not to disarme themselues before the Ensigne-beater be first disarmed, and Colours lodged: wherefore hee is not to disarme himselfe before he may doe it safely, for feare of the Souldiers following his example.

When to disarme himselfe.

Lieutenant.

HE that is elected vnto this Office, ought to be a man of great experience, fidelitie, and valour, who in the absence of his Captaine, carryeth his place, charge, and command, vnto whom the Souldiers, and vnder-Officers are to obey, for the time,

as vnto the Captaine himselfe: Notwithstanding, let him not arrogate too much vnto himselfe, but carry himselfe with all loue.

Let him not assume too much to himself.

Hee is to pacifie the Souldiers brawles, with good speeches, and if hee cannot by curtesie frame them, let him communicate the matter with his Captain, and then faithfully execute his Captaines direction.

Hee is to see the Company furnished with necessaries, ayding, and assisting the Serieants & Corporals.

It importeth him to be well-spoken, discreete, and wise, to perswade with sound reasons to the obseruation, and obedience of military discipline, disburthening thereby his captaine of many and sundry toyles.

An ease to his Captaine.

His place of march, his Captaine being present, is in the reare of the Company,

Company, but in retiring or marching out of the field, hee is to march in the front, and the Captaine in the reare.

Captaine.

A Captaine ought to consider, that hee hath the charge of mens liues cõmitted to his hands, and that if any quaile vnder his Conduct, eyther by rashnesse, or want of knowledge, hee is to render account thereof before the great Iudge: considering this, he ought therefore (before he take the same vpon him) to passe some of these former degrees, whereby he may finde, and be assured of his owne sufficiency, to discharge a place of such importance, that hee may presently redresse any thing amisse, and giue instructions, and order vpon euery new accident, either

The great charge a Captaine taketh vpon him.

ther in marching, encamping, or fighting, what the ſayd officers haue to doe: for, no man is able to teach, which hath not himſelfe before-hand learned. And be he neuer ſo valiant in his owne perſon, or neuer ſo wiſe in other cauſes, yet if he haue not experience (by his ignorance) a whole Armie may be ouerthrowne, whereon may depend the ſtate of a kingdome, and the ruine of a Countrey.

He muſt exerciſe his Company often.

He muſt diligently vſe his Souldiers to the often exerciſe of their Armes, ſeeing them well furniſhed therewith, ſhewing them the vſe of euery weapon, cauſing them to march in good order expreſſing to them the true forme in diſtance of ſtanding and marching, and bring them in ſundry formes of *Battaies*. By this means he ſhall keepe them from idleneſſe and lewd paſtimes: hee ſhall know his company the better,

better, be better reputed of them, and make his men more fit & readie for action: a thing very important for a Captaine.

Daily exercise of Armes is more auaileable then *Physicians*; for, the vse of labour both may get them health in their Tents, and victory in the Battell.

He must not suffer dissention in his company: he must cause dishonest liuers to be apprehended and punished: for a few bad, do soone corrupt a number of good; let him punish chiefly and onely the Authors and beginners of faults, that feare may come to all, punishment to a few. He must punish offenders.

Yet ought hee not to beat his Souldiers, but deliuer the offender to the Marshall, or his Prouost, to haue him punished: for, in beating of him, hee maketh himselfe hated, embaseth himselfe, and maketh Deliuer offenders to the Marshall.

keth his Souldiers mutinous, or abiect.

Lodg with his Company.

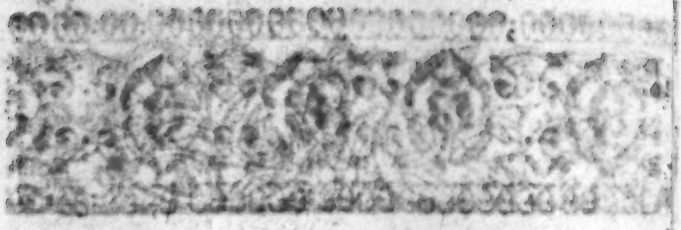
He shall alwayes lodge himselfe among or neare his Company, giuing them examples with his vertues and good behauior, being companion with them in hardnes of liuing, which will be no small comfort to the Souldier, to see his captain take such part as he doth: whereras contrariwise, taking his ease, and suffering them to be lodged, or fed miserable, breedeth hatred to him, and contempt. In fine he shall entreat his Souldiers with gentle words, and good workes, accounting them as his sonnes & children, whereby they may loue and respect him, as their Father. So shall he not onely haue safetie and loue, but much honour & dignitie: for, it is not the place that dignifieth the person, but it is the person that dignifieth the place.

Honour that God gaue to Military men.

T *That honor vnto men of* Armes *might grow,*
H *Honor our great Commander first did show.*
O *Our chiefe Instructor, that made* Wars *decrees,*
M Moses *indites this*; Abraham *he sees,* Deut 20.
A (Armes is the cause) *first type of* Iesus Christ, Num.10.1.
S Salems Melchisedeck, *that Kingly Priest.* Gen.14.

T *That blessing gaue him, for his warlike feate;*
R *Renowned* Iosuah, *ere had honor great:* Iosu.5.13.
V Vision *appearing* Christ *himselfe in* Armes,
S *Sword naked-bearing, who defends from harms,*
S *Sacred King* Dauid *(after Gods owne heart)* Psal.18.34
E *Exceld, and gloried that he knew* Wars art.
L *Like praise of faith in* Israell *was not found.*
L *Like the* Centuriõs, *Christ his praise did sound.* Mat. 8.8.

Certaine



Certaine Military Instructions for young Souldiers, agreeable to the Discipline practised in the Netherlands.

THE first principle in Military instructions, tieth euery souldier of necessity, to learne to vnderstand the seuerall sounds of the Drum, without which, no Souldier is able to knowe his Commanders pleasure, when to march, charge, or retreite, &c. For, when the Commanders voice cannot extend to the hearing of the company, the Drum denounceth and ex-

expresseth the same.

The sounds especially to be learned, are these: viz.
- A Call.
- A March.
- A Troope.
- A Charge.
- A Retreite.

There bee diuers other, which are not so easily learned, nor of so great vse, and therefore not so strictly to be obserued by the priuate Souldier.

2. Principle is the Postures. The second Principle is that the Souldier know the seuerall postures of the weapon hee beareth, how to offend and defend therewith, the readiest and easiest way with skill.

The seuerall postures of the Pike.

Pike: Standing
- Lay downe.
- Take vp.
- Order.

Posture

Posture of the Pike.

Marching { Aduance. Shoulder. Leuell. Slope. Cheeke. Traile.

Charging { Port. Charge ouer-hand. charge at the right foot.

All which are done by seuerall motions and forme, which cannot otherwise be exprest, then by Figure, or personall action.

The seuerall Postures of the Musquet.

Standing. { Rest your Musquet. { Your Sentinell. Your Saluting. } Pos.

Marching. { Your Musquet shouldred, and the Rest in your right hand.

Musquet

Cleere your pan. Prime your pan. Shut your pan.

Posture

Posture of the Musquet.

Charging.

Cast off your loose pouder
Blow your pan.
Cast about your Musquet, and traile your rest.
Open your charge.
Charge with pouder.
Draw forth your stick.
Shorten your sticke.
Ram in your pouder.
Draw out your sticke.
Charge with Bullet.
Ram in your bullet.
Draw out your sticke.
Shorten your stick, and put vp.
Bring forward your Musq.
Poise it in your right hand, and recouer your rest.

Carry your rest in your left hand, preparing to giue fire.
Slope your Musquet, and let it sinck.
In your right hand poyse your Musquet.
Bring your rest to your Musquet, & carry them in

Postures of the Musquet.

in your left hand onely.

Discharging

In the Right hand take your Match, betweene your second finger and your Thumbe.
Hold your Match fast, & blow your Coale.
Cocke your Match.
Trie your Match.
Gard your Pan.
Blow your Match, and then open your Pan.
Present your Musquet.
Giue Fire.
Dismount your Musquet, and carry it with your Rest.
Vncocke your Match, and returne it between your fingers.

In Fight.
Make readie.
Present.
Giue Fire.

All which seuerall Postures are taught by the gesture of the body, with

with seuerall motions, not to bee learned but by practice.

The third principle is distance

The third principle to be learned is the distance and order of Standing and Marching, that is to bee obserued betweene Files and Ranckes.

Distance in Files.

Closest.	is	Pouldron to pouldron.
Close.		A foot and a halfe
Order.		Three foote.
Open order		Six foote.
Double distance		Twelue foote.

Distance in Ranckes.

Closest.	is	To the Swords point.
Close.		Three foote.
Order.		Six foote.
Open order.		Twelue foote.
Double distance		Foure & 20 foot.

Although they bee thus set downe to be fiue in number, yet most

most Commanders obserue and teach, as most proper, only. 3. viz. Close. Order. and open order.

Great is the necessity of the learning of this Principle, for the stations of the Company, are not alwaies steadie and certaine, but that they all interchange mutually one with another, as occasion is offered, and therefore are to be brought to such order & distance as pleaseth the Commander to nominate, for preuenting all disorder, and as shall be most vsefull: for, if order and perfect forme be not obserued, it can bee learned no other but a disordered Company.

IN the next place, let the souldier knowe how to distinguish betweene each seuerall place in the Company, as followeth.

4. Principle knowledge of euery part of the company.

The Front.

Front. The Front is, alwaies where the faces of the company are directed all o ne way.

The Reare.

Reare. The Reare is euer where the backes of the whole companie are turned.

A File.

A File. A File is a sequence of men stãding one behind another, backe to bellie, & consisteth commonly of 10. or 8. in depth.

A Ranke.

A Ranke. A Ranke is a row of men, standing one by another, Pouldron to Pouldron, or shoulder to shoul-

der,

der, their faces being directed all one way.

Leaders of Files.

Leaders of Files, are those that are in the first Ranke; euery one in the same Ranke is a Leader of a File. Leaders of Files.

Bringers vp.

Those that are in the last Rank are called the Bringers vp, euery one beeing the Bringer vp of a File. Bringers vp.

Halfe Files.

Those are they that are in the sixth Rancke, prouided there bee ten Ranckes in the whole: if but eight Rancks, then those that are in the fifth Rancke. These are also Halfe files.

called by some Commanders, by the name of Middlemen, but there can be neuer a Middleman of ten, or eight. Likewise these last rancks are termed by the name of Sub-deuision, or Reare deuision, which is onely proper, when they are deuided.

The Flanque.

The Flanque. The Flanque is the side of the Company from the Front to the Reare: the right side being called the right Flanque, and the left side the left Flanque.

Here after followeth certaine generall Obseruations.

LET euery Souldier know, that in marching they are to follow their Leaders in Files, and also keepe euen with their right hand man, which is their Leader in

Rancke. The like must bee done vpon a Stand, to stand right after their leader in File, and Rancke euen with their right hand man in Rancke, obserning true distance & forme, according to such order as shalbe enioynd by the Commander.

Let the Pike-man know, that in a March he must alwayes shoulder his Pike, either leuell or slope, as the word shall be giuen; and comming through any port or gate, he is to port his Pike; vpon a troope, hee must carry his Pike aduanced, and vpon a stand, let him alwayes order his Pike, vnlesse hee haue command to the contrary.

Let the Pike-man further obserue, that in charging (being ten deepe) halfe the Ranckes are to charge their Pikes; the other halfe to carry them aduanced or ported so ouer the heads of their leaders,

that they be no hindrance to them either in charging or retiring.

Obſerue likewiſe, that when they charge ſtanding, to fal backe with the right foote, and marching to ſtep forward with the left.

The Muſqueter muſt obſerue vpon a March, to ſhoulder his Muſquet, & carry the Reſt in his right hand, except hee prepare to giue Fire, then is he bound to cary his reſt in his left hand : the like alſo in a Troope, but vpon a Stand let him euer reſt his Muſquet, except hee haue command to the contrary.

In exerciſing of the Company. Firſt, cauſe the body to ſtand in good order, and being in ſuch order as they are enioined to, let thē face to the right, or left hand, and ſo view them round, ſeeing them ſtand right in Files, and Rankes.

Ten Rankes and fiue Files, face

them to either hand, and then there is as many Files as there were Rankes, and as many Rankes as there were Files iust, the Files being become Rankes, and the Ranks being conuerted into files.

When you double your Files to any hand, by doubling of ranks to the contrary hand, they are brought to their first forme: likewise, hauing doubled Rankes to any hand, by doubling of Files to the contrary hand, they become as they were.

The fifth Principle is to bee acquainted with the words of command.

HAuing proceeded thus farre, in the next place, for the fifth Principle, shall bee expressed the most vsuall wordes of command, especially vsed in the exercising of a Company, which euery Souldier must bee well acquainted with.

The words of Command follow.

1 Files. { To the right hand / To the left hand. } double.

2 Rankes { To the right hand / To the left hand. } double.

3 Files — Close.

4 Files — Close { To the right hand / To the left hand. }

5 Files — Close { to the right / and left by } diuision.

6 Files — open.

7 Files — open { To the right hand / To the left hand. }

8 Ranks close, from the front to the reare.

9 Ranks close, from the reare to the front.

10 Ranks open from the front to the reare.

11 Ranks open from the reare to the front.

Files

Files and Ranckes	close.	12
Files and Ranckes	open.	13
Files Counter March.	And maintaine ground. And loose ground.	14
Ranks counter March.	From the right to the left. From the left to the right.	15
Files Rank. 3. 5. 7. 9. &c.		16
Ranckes Ranck. 4. 6. 8. 10. &c.		17
Ranckes File	To the right hand. To the left hand.	18
Ranckes wheele	To the right hand. To the left hand.	19
Files and Ranks wheele	To the right hand. To the left hand.	20
Halfe Files double the Front.	To the right hand. To the left hand.	21
Halfe Files double the Front.	To the right & left hands by deuision.	22

Halfe

23 Halfe Files, double the Front. { To the right. / To the left. } entire.

24 Bringers vp, double the Front { To the right hand. / To the left hand.

25 Ranckes, File by Inversion.

26 As you were.

The sixt principle is to execute the words of command

In the last place, as the sixt principle, is plainly set down, an exact and perfect way, how to execute and put in practise all the forenamed seuerall words of command.

1. Files { to the right hand / to the left hand } double.

Doubling of Files.

Doubling of Files is after this manner: if the word be Files to the Right hand double, the right hand File (which is the outtermost File on the Right hand) moues not, but stands fast; the next File to the right

right hand File, mooues into the right hand File, so that of tenne in depth it is now become twentie, accordingly euery second file moueth into their next file on their right hand.

The like order must be obserued if the word be to the left hand, the left hand File must stand fast, and euery second File is to moue into their next File on their left hand.

Thus you strengthen your Flanque. The vse.

2. Ranks { to the right hand / to the left hand } dou-ble.

In doubling of Ranckes, you must knowe the formost Rancke stands fast, the second moues into the first, to the right hand (for that is commonly first done in exercising) the third Rancke stands fast, the fourth mooueth into the third and so of the rest, euery second Doubling of Ranks.

Rancke

Rancke moouing into the Rancke before them, that of fiue in Rancke they are doubled, and become ten in Rancke.

If the word be to the left hand, like motion is to be vsed, euery second Rancke moues, passing vp by their leaders left hand, & so stand in the Rancke before them, beginning at the Front first, and so take it one from another.

The vse. *Thus you strengthen your Front.*

Note. Here note that when they double to any hand, they passe out againe by the contrary hand, to bring them to their first Forme.

3. Files — Close.

Close your Files Being in open Order, the word is, Close your Files, or Files close, without naming to any hande, which is thus performed, the two middle

middle Leaders close, the one to the left hand, the other to the right hand, till they are in the distance commanded, the rest of the company to take their distance from them, on either Flanque closing to the middle Leaders.

4. Files close { to the right hand. / to the left hand.

If the word be to the right hand, the right hand File mooues not, but standeth fast, all the rest close to the right hand File, taking their distance one by another from the right hand. Close your Files to the right hand

If the word bee to the left hand, obserue like Forme, then the left hand file stands fast, the rest of the Files close, and take their distance from the left hand. Close your Files to the left hand.

There is great vse in closing of Files, one is for conuenient passage of Carriage; The vse

Carriage; againe when the Company takes vp a large roome in breadth, & may conueniently spare it, &c.

5. Files close { to the right & left hands } by deuision

Close your Files by deuision.

That is one halfe of the files close to the right hand file, the other to the left hand file, opening in the middle, leauing a space betweene. Which is done vpon some special vse best knowne to the Commander.

6. Files —— open.

Open your Files

Being in close order, the word is files open (not naming to whether hand) and is thus to be done, the middle Leaders presse vppon their Flanquers, first taking the distance commanded, hauing opened both wayes, the rest of the company on both Flanques, take their distance from them.

7. Files

7. Files open { To the right hand / To the left hand.

If the word bee to the right hand, the left hand File is not to moone, but standeth fast, the next to the left hand File first taketh the distance, pressing vpon the right hand, till the distance commanded bee obtained, the rest of the files the like, presse vpon their right hand, still opening by the right hand till they haue all done it.

Open your Files to the right hand

Obserue likewise, if the word be to the left hand, the right hand File to stand fast, the rest open to the left hand, still pressing vppon their left hand files, till they are al in the distance and order commanded.

Open your Files to the left hand

Note.

This word of command is euer giuen to that hand where there is most ground, or fittest ground

for

for conuenience.

8. Ranks close from the front to the rear.

Close your Rankes backward.

After this manner, the Reare (or last Rancke) moues not but standeth fast, the rest of the rankes fall backe to the reare, (or last ranke) taking their distance ranke by ranke, from the Reare.

9. Ranks close from the rear to the front.

Close your Rankes forwards.

To do this the first ranke moues not, but standeth fast, all the rest of the ranks close vp, taking their distance commanded, ranke after ranke from the front (or first rank) the second ranke to the front beginning first, the rest consequently one after another tell al haue dont it.

10. Ranks open fro the front to the rear.

In

In this manner, the first Rancke stirs not, the rest of the ranckes fall backe, till they haue gaind the ground to the distance commaunded, then stand, the second Rancke taketh the distance first, the rest in like manner one from another, till they haue all effected it.

Opé your Ranckes backwards

11. Ranckes open, from the Reare to the Front.

Which is thus done, all the bodie aduanceth forward, the last Rancke onely standeth fast, the second to the last taketh the distance first, then the rest, aduancing forward, till they haue all done it.

Opé your Ranckes forwards.

12. Files and Ranckes close.

The whole body being at open order, the word is files & ranckes close, to doe which, your middle leaders of files close first, the rest of the files close to them, the Rankes close all vp to the Front, or the first

Files and Ranckes close.

rancke, to such distance as is commaunded.

13. Files and Ranckes open.

The whole body open

The whole bodie being close in Rancke and File, the word is Files and Ranckes open, after this manner, the middle Leaders of Files open, and take the distance first, the rest of the Files on either Flanque from them the Ranckes fall backe, the second to the Front, taketh the distance first, the rest in like manner, from the Front to the Reare backwardes.

14. Files counter March. { And maintaine ground / And loose your ground.

Files countermarch and maintaine ground.

To Counter march & maintaine ground, the Leaders of euery File hauing turnd to the hand directed (which is specially to be obserued) passe through the Company, their followers march vp to the Leaders ground,

ground, making the ſame good, then turne and paſſe through the Company after their Leaders, till they haue all done the ſame.

To Counter-march and looſe ground, the Leaders of euery File, turne to the hand directed, paſſing through the company, the followers moue not till their Leaders are paſſed by them, then they turne & paſſe after their Leaders, the ranks do the ſame one after another, not mooning till their leaders are paſſed by them, then turn in the ſame ground they ſtand. Counter-march and loſe groſid

By a Countermarch the Reare may become the front, in the ſame ground that the front ſtood, hauing brought them vp, and face about.

The files muſt be in their open order when they countermarch. Note.

15. Ranks counter-march { From the right to the left. / From the left to the right.

Ranckes counter-march, from the right to the left.

If the word bee from the right to the left, the right hand man passeth betweene the first and second ranke, all the rest of the same ranke follow. The right hand man of the second ranke passeth betweene the second and third rankes, passing to the left flanque, the rest of the ranke follow him, all the rankes doe the like, bringing the right flanque to the left.

Ranckes counter-march, from the left to the right.

If the word be from the left to the right, the lefthand man of euery ranke turneth first, passing to the right, all the ranke follow him, the rest of the rankes doe the like, so bringing the left flanque to the right.

The vse.

This is done vpon some politique respect of the Commander, to change the flanques or to leuell the Rankes, or otherwise, best knowne to the commander.

16. Files, Ranke. 3. 5. 7. 9. &c.

Which

Which is obſerued by hands, if by the right hand, then the right hand file firſt executes the ſame, aduancing forward, and fall in ranke, to ſuch number as ſhall bee enioyned, the next file doe the like, aduance forward, fall in rank after the former file, the reſt of the files keepe the ſame forme and order, till they are all rankt. Files, Rancke, 3. 5.7.9. &c. To the right.

If it bee to bee done by the left hand, then the left hand file firſt aduanceth, falling in ranke, the reſt of the files obſerue the like forme, till the word of command be fully executed. To the left.

17. Rankes, Ranke. 4. 6. 8. 10.

Which is likewiſe to be obſerued by hands, if by the right hand, the firſt ranke executing the ſame, beginneth firſt at the right hand man, the firſt ranke hauing ended, the right hand man of the ſecond Rankes, Ranke, 4. 6 8. &c. To the right.

ranke beginneth; the rest of the rankes doe the like, till they haue all done it.

To the left. If it be by the left hand, the left hand man first beginneth, the rest of the ranke ioyne with him, making so many in ranke as shall bee commanded, euery ranke passing vp, till they haue all done it.

18. Rankes File { To the right hand / To the left hand.

The word being to the right, the right hand man of euery ranke moues not, but the next to the right hand man fals behind his right hand man, the rest of the Rancke follow: all the rancks doe the same, falling behind their right hand man, making one File of the whole Company.

Ranks file by conuersion to the right hād.

If the word be to the left hand, euery left hand man stands fast, the rest fall all behind one another to the left hand, & so are conuerted into one File.

To the left hand.

Thus

Thus you may giue a strong charge vpō the Flanque, by facing to hands. This serues also for a narrow passage. The vse.

This is to be done likewise marching, the right hand man aduancing forward, the rest of the ranke fall behind him: the rest of the Ranckes the like. Ranks file by conuersion marching.

To doe this let the Ranckes be in open order, and the Files in Close order, for the more easie doing of the same. Note.

19. Ranks wheele { To the right hand. / To the left hand.

This word of Command hath some agreement with the last, but is onely to be done standing, you must first obserue to whither hand if the word be to the right, the right hand man turns in the same ground hee stands, not mooving forth of the same: the rest of the same Rancke wheele altogether, Rancke wheele to the right hand.

ranke beginneth; the rest of the rankes doe the like, till they haue all done it.

To the left. If it be by the left hand, the left hand man first beginneth, the rest of the ranke ioyne with him, making so many in ranke as shall bee commanded, euery ranke passing vp, till they haue all done it.

18. Rankes File { To the right hand / To the left hand.

The word being to the right, the right hand man of euery ranke moues not, but the next to the right hand man fals behind his right hand man, the rest of the Rancke follow: all the rancks doe the same, falling behind their right hand man, making one File of the whole Company.

Ranks file by conuersion to the right hād.

If the word be to the left hand, euery left hand man stands fast, the rest fall all behind one another to the left hand, & so are conuerted into one File.

To the left hand.

Thus

Thus you may giue a strong charge vpō the Flanque, by facing to hands. This serues also for a narrow passage The vse.

This is to be done likewise marching, the right hand man aduancing forward, the rest of the ranke fall behind him: the rest of the Ranckes the like. Ranks file by conuersion marching.

To doe this let the Ranckes be in open order, and the Files in Close order, for the more easie doing of the same. Note.

19. Ranks wheele { To the right hand. To the left hand.

This word of Command hath some agreement with the last, but is onely to be done standing, you must first obserue to whither hand if the word be to the right, the right hand man turns in the same ground hee stands, not mooving forth of the same: the rest of the same Rancke wheele altogether, Ranckes wheele to the right hand.

become all aboue him, the left hand man being vppermost, all the Ranckes doe this.

To the left hand.

If the word be to the left hand, the left hand man turnes in the same ground he stands, the rest become all aboue him, the right handman being vppermost all the Ranckes doe this.

The vse.

By this you may very sodenly giue a Charge, by either Flanque.

Note.

To performe which easily and briefly, let the Files be in their Close order, and the Ranckes in such open order as shall be requisite, according to the number of men in Rancke.

20. Files and Ranks wheele { To the right hand. To the left hand.

Wheele to the Right hand.

This word of Command is spoken to the whole bodie, Files and Ranckes, and is executed by obseruing of hands, if the word be to the right hand, know that the

right

right hand man mooues but little and slowly, the left Flanque somewhat faster, but all the whole bodie together, till such time as the left Flanque be brought about, & then stand, their faces being directed all one way.

Wheele to the Left hand.

Obserue like forme if the word be to the left hand, then the left hand man mooues but little and slowly, all the rest of the bodie wheele together, the right flancke being brought about to the left flanque.

The vse.

Thus the Front is brought about, to either of the Flanques, or to the Reare.

There is another maner of wheeling, sometime vsed by his *Excellence*, the Prince of *Orange* his Guard, where the middleman, middlemen, or middle Leaders, guide the bodie, falling backe by both Flanques, so wheeling to any

hand,

hand, which is as easily performed as this: the vse whereof is in lesse ground.

Note. For wheeling, the whole bodie must be at their Closest order in Ranckes and Files.

21. Halfe files double the Front. { To the right hand. To the left hand.

Halfe files double the Front to the right

Hauing shewed before which are halfe Files, according to the number of Ranks, or men in File; obseruing when they are tenne in File, (that is, when they are tenne Ranckes) the last fiue is halfe the File, and the first of them, which is the sixth from the Front, is their Leader, so that the word being halfe Files (or Leaders of halfe Files) double the Front to the right: the sixth Rancke passeth vp by their Leaders, by the right hand, till they come to the Front or first Ranke, and there stand, the next Ranke being the seuenth followe-

loweth,

loweth, and ſtand in the ſecond Rancke: the eyght in the third, & ſo of the reſt till they haue all don the ſame.

If the word be to the left hand, then the ſixth Rancke or Leaders of halfe files, paſſe by the left hand to the front or firſt Ranke: the ſeuenth to the ſecond, and ſo the reſt, till they haue all doubled. To the left.

There is ſpeciall vſe of this motion, for by this the ſame order in diſtance of Ranckes is ſtill obſerued, which cannot bee in doubling of Ranckes. Vſe 1.

Againe they bring ſufficient men into the Front and Reare. 2.

Thirdly, it ſerueth to make the Company ſhew faire vppon a March through a Towne, or place of note, for faces to any hand being thus doubled and then March, and you ſhall bee bravely Flanqued. 3.

22. Half files double the Front. { To the right & left hands } by deuision.

Halfe files double the Front by deuision.

The forenamed halfe Files, deuide themseues, one halfe of them face to the right hand; the other halfe to the left hand, then March out both to the Flanques of the company, then face againe to the right and left; then March vp to the front, and there stand.

The vse.

Thus the Front is doubled on either Flanque, and the same distance betweene files and ranks still obserued.

23. Halfe Files double the front { To the right / To the left. } entire.

Halfe files double the Front, entire to the right.

If the word be to the right hand, the last fiue rankes, which are halfe the Files, as is formerly showne, face to the right hand, then passe forth, then face to the left hand, and march vp to the front, ioining ranke by ranke, and stand.

To the left.

If the word be to the left hand, then

then they face to the left hand, passe out, then face to the right hand, and march vp to the Front, ioyning ranke by ranke to the left flanque, and stand.

Thus the Front is enlarged by such Flanque as the Commander thinkes fit, and shall be most vsefull. The vse.

24. Bringers vp { To the right hand. / To the left hand. } double the Front

The last ranke (as is formerly showne) are bringers vp, who passe vp through the body, by the right hand to the front, or first rank, and there stand. The second to the Reare, follow the bringers vp, and stand in the second ranke to the Front, and so the rest, till they haue all done it. Bringers vp, double the Front, to the right.

If the word be to the left hand, the last ranke passeth vp by their leaders left hand, to the first ranke and there stand, the second ranke to the Reare follow, and stand in the To the left.

the second ranke to the front, all the rankes doe the like, till they haue all done it.

The vse. *This is another manner of doubling the Front, and not the worst: for, by this, there is sufficient men brought to the Front, to the strengthning of the same.*

Bringers vp passe through. By this word of command, you may alter the front, and bring the reare to be Front, by causing the reare or last ranke, which are bringers vp, to passe through the company, the rest of the rankes following of them.

25. Ranckes, File by Inversion.

Rankes, File by inversion. After this manner the whole body standing in open order, especially in rankes, one halfe of the rankes fal into the right hand file, the other halfe into the left hand file, becomming two files onely, wherein you must note, that the two outermost files, which are

tearmed

tearmed the right and left hand files, stand fast, the rest of the files inuert to them.

This serues for the auoyding of Canon shot, vpon the maine body, or for a guard for some great Commander to passe through, it is vsed also at lodging of the Colours. The vse:

26. As you were.

This word of commaund is often vsed, to perfect the bodie after doubling of Ranks or Files, when halfe files haue doubled the front; or Bringers vp haue doubled the Front; after Ranckes Wheeling, Ranckes Filing, either by conuersion, or inuersion: and at other times to bring them to their first forme. As you were.

The vse of this is so necessary, that when the Company cannot vnderstand by any other word of Command, they can more easily fall as they were. The vse.

There

There be diuers other words of Command generally to be obserued by the whole Company, and are to bee executed as occasion shall be offred. viz.

Faces { To the Right / To the Left } hand.

Faces { To the Right / and Left hand } by deuision.

Faces to the reare, or by the { Right / or Left } hand about.

Charge { To the Right / To the Left } hand.

Charge { To the right / To the left } by deuision.

Charge to the Reare.

Charge to the Front and Reare } by deuision.

Vsus promptos facit.

FINIS.